

The South African Outlook

DECEMBER 1, 1961.

CONTENTS

	Page		Page
THE OUTLOOK	177	A Remembrance Day Plea	190
The Church and the New Nations	181	Vale	191
'Folly to Ignore Angry World'	183	Books We Commend ..	192
William Carey: 1761-1961	184	<i>Bantu Prophets in South Africa</i>	192
Rethinking on Rhodesia	186	<i>Safeguards for Democracy</i>	192
Fort Hare Historical Notes	188		

The South African Outlook

"They all were looking for a king
To slay their foes and lift them high
Thou cam'st a little baby thing
That made a woman cry."

* * * *

World Council of Churches at New Delhi.

The third plenary meeting of the World Council of Churches opened at New Delhi, India, on 18th November. Sixty countries and 175 member churches were represented by 1,200 delegates—the largest non-Roman Catholic gathering ever held. For the first time the Vatican has sent a five-man official mission to keep a watching brief on Assembly discussions. Dr. W. A. Visser 'T' Hooft, the general secretary, told the gathering that the Church was at one of the decisive moments of its history when it was called upon to enlarge its vision. The integration of the World Council and the International Missionary Council meant that churches were called upon to bring the Gospel to millions who did not know it as the word of life and hope.

* * * *

Special interest was attached to the applications of the Russian and other Eastern Orthodox Churches—Bulgaria, Rumania and Poland—for admission to membership of the World Council. In making its application the Russian Church listed its membership as 30,000 priests, 73 bishops, 20,000 parishes, 40 monasteries and 8 theological schools. Estimates of actual adherents vary between 25 million and 50 million. Dr. T' Hooft declared that the admission of the Russians would mean "we have not only to count with divergencies between the Christian East and the Christian West, but also with

modern tensions between the political East and the political West. But what right have we to refuse this task, if it is laid upon us? We can only pray that we may be worthy of such great responsibility." Dr. T' Hooft dismissed as groundless a fear that union would be forced on churches which were not ready for it and did not want it. But he said that those who believed the time had come for courageous and responsible steps towards church unity must not be disappointed. These steps should not lead automatically to the formation of a wholly uniform centralised super-church.

* * * *

When the vote was taken concerning the application for admission by the Russian Church, of the 149 member churches who voted 142 were in favour of the Russian application. As there were 23 applications for admission and all were granted, the number of churches now affiliated to the World Council is 198.

At this first meeting of the World Council in Asia, U Ba Hmyin, secretary of the Burma Baptist Church Union, stressed the need for relevant as well as universal theology for Christians of both East and West. Without such theology, he said, the Church would stand isolated from powerful movements of renascent faiths of Asia and the world. One of the most urgent tasks for the Church to-day was to formulate theology which would speak clearly to the peoples of the whole world.

* * * *

Cape Nederduitse Gereformeerde Church leaves the World Council.

Last month the Synod of the Cape Ned. Gere. Kerk decided by a large majority to leave the World Council of Churches. Some days previously the Synod had rejected the Cottesloe Statement of the World Council. The question of withdrawal was regarded as one of the most vital in the long history of the Church. The decision was taken by so large a majority that the votes were not counted. A subsequent motion to correspond with and receive the publications of the World Council was carried by a majority of 13, 269 votes to 256. The decision to leave the World Council was taken despite appeals by two of the Church's senior members, who had been present at Cottesloe and subscribed to its findings, the Rev. W. A. Landman, scribe, and the Rev. A. J. van Wyk, assistant scribe. Mr. Landman in urging the Synod to remain connected with the World Council, declared: "But is it not the position that we are un-

willing to look the facts in the face? We prefer our isolation and our fool's paradise, but we do not choose to see the truth. Let us at least stay within the World Council till it becomes impossible to be there." Dr. J. D. Vorster, Actuary of the Synod, and on whose proposal the Cottesloe statement was rejected, said the Church ought to decide to leave immediately because "the World Council, on the basis of its composition, is nothing but a super church which forces its teaching on the member Churches, because the standpoint of the World Council is such that it is Rome's own fault that Rome is not a member—not that of the World Council; and because the World Council is not based on the truths of Holy Scripture. Let us show the other N. G. Churches what we think of the World Council by leaving with as big a majority as possible."

Many will join in our regret that South Africa has thus given an example in the ecclesiastical sphere of what so often characterizes it in the political sphere—a love of isolationism. It must remain a cause of astonishment to the ordinary mind that a small nation can so frequently and determinedly remain out of step with the trend and convictions of the other nations of the world, big and little. It should be conceded that the Synod gave one sign of its ability to take a wider view: attempts to remove from office Dr. van der Merwe and other officers were heavily defeated. It is a personal triumph for Dr. van der Merwe, who has been Moderator for sixteen years, that, despite his adherence to the Cottesloe statement, he was re-elected Moderator for the fifth time, defeating Dr. J. D. Vorster by 438 votes to 168. In other columns we reproduce the frank and courageous address which Dr. van der Merwe delivered to the Synod in regard to the general position in which the Church finds itself in face of hostile forces.

African addresses Ned. Gere. Kerk Synod.

For the first time in its history of nearly 150 years the Synod of the Nederduitse Gereformeerde Kerk of the Cape was addressed, on 31st October, by an African, the Rev. J. S. Mwale, Moderator of the Mkoma Synod, Nyasaland. When Mr. Mwale stepped on to the platform, the Moderator, Rev. Dr. van der Merwe, said that in all the years in which he had sat in the Synod, this was one of the greatest and one of the most moving moments he had experienced. "This is the first time in the history of the Synod that we have the opportunity to welcome a son of our daughter church, the Bantu Church, in our midst. This is a moment which should fill each one of us with thankfulness. If we see it as our ideal to educate our indigenous churches to independence, then it is a witness of the great progress we have

made that we have men today who feel it their calling to preach the Gospel which we have taught them to their own people." The Rev. A. S. Labuschange, Moderator of the Central Synod of the Church of Central Africa (Presbyterian) interpreted what Dr. van der Merwe had said to Mr. Mwale, and the five other ministers of the Nyasaland Church who accompanied him. Mr. Mwale addressed the Synod in Chinyanja, saying that he and the other ministers were grateful for the way in which they had been received everywhere they had been, both by Whites and non-Whites.

Passport granted to Ex-Chief Luthuli.

The Government announced that it has granted a passport to ex-Chief Luthuli to enable him to receive the Nobel Peace Prize in person in Oslo. He will be allowed ten days for this purpose. An application by Mr. Luthuli to visit Tanganyika was refused. The Government's decision to allow the visit to Oslo seems to us a wise one. Unhappily, Senator de Klerk, the Minister of the Interior, accompanied the announcement with a statement that the Government fully realised that the award had not been made on merit, but in order to further propaganda objectives "which must necessarily rob the Nobel Peace Prize of all its high esteem in the judgment of objectively-minded persons," Senator de Klerk said. He declared that Mr. Luthuli did not measure up to international standards for such an award. We regret the grudging tone which accompanied the granting of the passport: even if such were the Government's view, dignified silence would have been commendable.

Violence in Basutoland.

The good name of Basutoland was besmirched on the last day of October when mobs ran riot in the streets of the capital, stoning and smashing windows, stoning and firing at motor vehicles, stoning the hospital and invading the wards. The cause of the disturbances, according to press reports, was the adjournment of a court case without reaching a decision in a case in which a man, said to be a Congress member, was appealing against the decision of a magistrate, who found him guilty of entering the territory illegally, and sentenced him to a fine of fifty rand and deportation. While on his way to the police van, he is said to have assaulted a constable, and incited a mob of supporters who were awaiting the verdict, with the result already noted. It took the police one and a half hours to disperse the crowds with batons and tear gas. Twenty people were injured by stones, including the wife of the deputy director of education, who was admitted to hospital with serious head injuries.

When the case of the deportee came before Mr. Justice

Elyan some days later, the sentence of the magistrate was confirmed.

In the same hospital which had been stoned, a few days later, doctors and nurses were labouring to save the life of a young African who had been wounded in a faction fight in another district of Basutoland, in which already three men had been killed, one being shot, another clubbed and a third fatally wounded in the stomach. The police do not consider that there is any connection between this faction fight and the rioting in Maseru. None the less such almost simultaneous outbreaks of violence must give the authorities and all law-abiding citizens great cause for anxiety at a time when the new constitution of the Territory is about to come up for review. Indiscriminate violence against people and against public institutions like hospitals and schools and churches which are there for the sole benefit of the people, however arising, but especially if it follows upon decisions legally or constitutionally arrived at, must strike at the heart of all order and good discipline.

* * * *

Independence.

Short accounts have appeared in the press of an address by a Pondoland chief to the Minister of Bantu Administration and Development on the occasion when he made a state visit to the Great Place of the Paramount Chief of Western Pondoland. From this report in the course of the visit the chief is said to have declared that the Bantu of the Transkei expect self-government by the end of 1963 and thereafter, as soon as possible, "independence." In his reply the Minister is reported to have said that if the people of the Transkei wished the present system changed they should discuss it with him, but they should remember that the tribe which wanted "independence" had to find its own money.

Surely there is a grim necessity for some definite and considered statement from the Government on the nature and scope of the "independence" which is evidently in the minds of the Bantu as the result of the Minister's speeches throughout the country! Whether the Bantustans are to be solely financed by the tribesmen or not, white South Africa will be anxious to know just how "independent" these "states" are to be. In fact there is hardly any topic that can be imagined where strict definition and clarity of expression is more necessary than here.

* * * *

The Tristan da Cunha Islanders.

Amid much that has been written about the plight of these people, we have found few accounts so poignant as that of the assistant bishop of Cape Town. Bishop Cowdry wrote: "I have just come from the 'Tjisadane,' which brought the parishioners of our most

distant parish to safety. The calamity which has overtaken the Island of Tristan da Cunha has deprived all these people of their homes and of many of their possessions. The Dutch liner which performed this mercy-mission was indeed a ship full of heartbreak, but not of despair. Captain Giel, who commands the 'Tjisadane,' told me how smoothly the evacuation and embarkation had been done; and the Islanders were full of praise for the Administrator, Mr. Peter Wheeler, Father Jewell and Captain Giel. It seems that there was the most splendid co-operation all round, and we, with the Islanders, rejoice in their safety while we sorrow with them in their fearful loss. It was a tremendous joy to me to renew many acquaintances with the Islanders—Mr. Willy Repetto, M.B.E., the Chief of the Island, Mrs. Martha Rogers, the Head Woman, and a great many more. The new conditions in which they now find themselves inevitably place them in a state of perplexity, and, I suspect, fear—though they did not show it. The citizens of Cape Town have rallied most wonderfully in providing clothing and money for these good people, and I ask the prayers of the whole family of God in the Diocese of Cape Town for them. Their future is most uncertain at the moment; but it is unlikely that they will retain their unity as a group for very long. The Parish of St. Mary the Virgin on Tristan da Cunha was, I suppose, one of the most devout and enthusiastic congregations of the Diocese. It is with sadness that we bid these friends farewell. But we shall not forget them, and I hope they will not forget us. When I went to the Island in 1959, the Archbishop sent a message which I read to the people. In it, His Grace said, 'When we come to Holy Communion time and distances disappear and 'we become one in the Body of Christ.' So do we give thanks to God for our fellowship in the Gospel, and pray His richest blessing upon our suffering friends from the Island of Tristan da Cunha.'

* * * *

Britain and Immigration.

As was to be expected there has been much opposition to the plan of the British Government to curb immigration into Britain. The Labour Party has worked itself into a frenzy over the question, while leaders in the West Indies in particular have declared that the Commonwealth will never be the same after the passing of the measure. Despite protests at home and abroad, the Government has gone ahead with its plans, with the result that the Bill passed the second reading in the House of Commons with a comfortable majority in the Government's favour. A vexed question is the control of immigrants from Eire. There are obvious difficulties in administration, if it is decided to exclude them, but on the other hand to allow them entrance seems to give

the measure a suggestion of colour bar. Opponents of the decision to lessen immigration conveniently forget that Britain is a small island and that it is crowded with inhabitants as few countries are, while its Welfare State conditions make it a magnet for poverty-stricken people the world over. The ultimate remedy for the situation is an intensification of efforts, both by Governments and the peoples themselves, to raise living standards in their own lands by the adoption of modern methods of agriculture and other more up-to-date industrial ways, by control of population, and by hard work and enterprise such as Britons in the homeland have shown for generations.

* * * *

New Chairman of Congregational Union.

At the close of the recent General Assembly of the South African Congregational Union the Rev. G. Owen Lloyd was inducted to the office of chairman. For several years Mr. Lloyd was Head of the Lovedale Bible School and is now minister of the Congregational church in Que Que, Southern Rhodesia. We congratulate our former colleague. It is the hope of many that his duties as chairman will bring him back for official visits to the Eastern Province.

* * * *

Non-European Plays.

Many have noted with interest lately the advance that has been made by non-Europeans through their production of plays etc. that appeal to European audiences. "The King of the Dark Chamber," a play by Rabindranath Tagore, recently won merited attention when staged in South Africa. The theme of this play is religious, the Dark Chamber being the soul of man. It was produced by Krishua Shab, the director of India's National Theatre. Two stars from abroad are actress Surya Kumari and dancer Bhaskar, both well-known in India and America. The rest of the caste are S.A. Indians, Coloureds and Africans. It is organised by Union Artists. The sets, costumes, symbolical dances are described as fabulous and scintillating. People who have seen the performances in Durban, Maritzburg and Port Elizabeth are very enthusiastic about the play. It goes on to Cape Town and Johannesburg. It would appear that music and drama, as well as sport, are able to get over the race barrier, even in South Africa.

* * * *

There is also "King Kong," a non-political, non-racial musical play. The caste is all-African. It has a serious story and the music is mostly rhythmic. It was very popular with audiences in South Africa, and financially successful. It has been running in London for over six months, and plans are now made for an American tour. Princess Margaret and her husband attended

in London. This play has also been produced by Union Artists.

* * * *

"The International Review of Missions."

This notable quarterly published in October its 200th issue. The completion of its 50th volume is an event of missionary importance. The magazine began as the organ of the Continuation Committee of the World Missionary Conference of Edinburgh, 1910, a truly epoch-making gathering from which sprang several important bodies like "Life and Work" and "Faith and Order." It has provided a regular channel for the discussion of many aspects of the Christian mission with which Christians throughout the world must be concerned. In the forthcoming integration with the World Council of Churches, the International Missionary Council will continue, as the Division of World Mission and Evangelism, to be the central body for the study and discussion of the Christian mission, and the publication of the *International Review of Missions* will be one of its major responsibilities.

* * * *

"Africa South" to cease Publication.

Five years ago Mr. Ronald Segal began the publication of the anti-apartheid quarterly *Africa South*. It quickly gained popularity in South Africa, Europe and America. Mr. Segal went to England after the Sharpville shooting last year, and continued the publication of the magazine from London as centre. Recently he announced that it would cease publication with its next issue. He said that if he returned to South Africa he would possibly be imprisoned for leaving the country without permission. He is now a British citizen. He had a large personal share in financing the magazine, but he was not permitted to take his assets, which he valued at £20,000, out of South Africa. Owing to the "freezing" of his assets, he is unable to continue subsidising the magazine.

* * * *

"The AmaXosa ; Life and Customs."

This book, by J. H. Soga, has been long unprocurable but much in demand. We are glad to announce that a limited number is once again on sale. Copies at 50/- each may be procured from The Manager, The Bookstore, Lovedale, C.P. We advise early purchase if disappointment is to be avoided.

* * * *

UNO and South Africa.

The move at UNO to apply universal sanctions to South Africa has failed. We shall relate the full story next month.

The Church and the New Nations

By Sir Kenneth G. Grubb

THE United Nations in 1946 had fifty-two member nations: by the end of 1960 it had ninety-nine. Of these new nations, no less than twenty-two were states in Africa. In the pre-war League of Nations there were only two African States, Ethiopia and Liberia. Many then said that it would be half-a-century before the African colonies began to emerge as sovereign countries. But they have emerged, some think too early; others too late. Some say 'Look at the Congo'; others say 'Look at Nigeria.'

My own view is that the process of de-colonization has gone on too fast, but that is better than going on too slowly and the pressures have been very great. This may be an unpopular view. I am for de-colonization, or the growth into Independence, and I am critical of certain aspects of colonialism. But we have tried to push things as they are too quickly into what they ought to be.

The USSR and their political allies have naturally grasped 'colonialism' as a stick with which to beat the European West, and for historical reasons Americans detest colonialism. Americans of even twenty years ago were largely ignorant and therefore unreasonable about it: no doubt in the post-war years they have learned. In the Second World War, an American Senator solemnly asked me how much of the Canadian revenue we brought over to England.

It is easy to be anti-colonial: colonies are sitting birds. It is hard to help make new nations. And there are areas where Americans exercise a predominant influence which is almost 'colonial,' as in Latin America, but without the responsibility for the re-making of the nation.

Here I am concerned with something different, with the question, 'What has Christianity contributed to the making of new nations, particularly in Africa?' I will consider this question with special reference to Nigeria.

It would be arrogant and wrong to assert that Christianity has, of itself, made Nigeria. All over Africa, three forces have worked together, or at least worked, for the making of new nations: Christianity mediated through the faithful work of missions since the days of Wilberforce, Government, and Commerce. Africa has been fortunate not only in its Livingstones and Mary Slessors, but in the 'holy and humble men of heart' who have served Christ in colonial administrations. Commerce has been fortunate in that, although gold naturally attracts adventurers, sound and great leaders have pursued goals much wider than those of personal

gain and advantage. A proper study of African Independence will do justice to all of these three currents: here I am only concerned with one, the impact of Christianity, mediated in the first instance through the heroic work of Missions, Protestant, Anglican, and Roman Catholic.

The Church has been in Africa for a long time. The Church Missionary Society established itself in Nigeria in 1842, and in Sierra Leone shortly after its foundation in 1799. Thus the Church was in Nigeria before Nigeria even had a name, before the source and course of the mighty Niger river were known, when over thousands of square miles cruelty, tribal warfare, and wholesale wastage of human life reigned unchallenged, when, in the words of the fine if old-fashioned hymn, 'thick darkness broodeth yet.'

Sure Foundations.

First among the Church's contributions to the nation-in-formation is its testimony to righteousness, its emphasis on public and private morality. In the establishment of moral standards, the Church, both the missionaries and the early converts, had much to face, owing to the harshness of the prevalent culture—what we used to call heathenism—and the natural weakness of even redeemed human nature. The vexed question of polygamy was a matter of genuine moral perplexity, needing for solution, I presume, clear notions of moral theology which the ordinary earnest missionary could hardly be expected to possess. But the fight was on, from the very first preaching of the Gospel. The stern ethical message of the Old Testament was appropriate to such a stage in society, and the Church can hardly be blamed if, at times, legalism took the place of grace in the inner life, with the inevitable result, in due course, of much nominal religion.

The fight is very far from won yet in Nigeria or any other country. There is much immorality in the cities of Africa, much cruelty in village life; there is the survival, sometimes even the revival, of customs repugnant to Christian moral standards and the Christian understanding of the sex relationship. There is intemperance. With the coming of a cash economy, there is widespread, if petty bribery. There is favouritism in the public service. But who are we to cast the first stone? Broadly, it is our own national manner of living that we brought with us to Africa, and which Africa and Asia are today so eager to imitate.

Yet a substratum of righteousness is necessary for the formation of a nation, and the community must contain

a certain minimum of men and women in whose hearts the law of God is written. Ancient Sodom and Gomorrah, so the solemn narrative goes, perished because there was not found in them even very few righteous men. Unless there is good faith between man and man, unless the pledged word is honoured, unless a man's wife can be safe when he goes on a journey, unless the worship of God is honoured, unless there is a just currency, just measures and a just balance—unless, in fine, these elementary requirements of righteousness between man and man and before God are met, the wider social justice and moral welfare necessary to the healthy life of a new nation cannot rest on sure foundations.

The Church has tried to develop these moral standards which are most essential to democracy, which is the modern political rage. Those who practise it know how hard it is; those who do not, know how essential its lip-service is. It would be churlish and stupid to deny that in African society there are many customs, of discussion, of palaver, of consent by the people, of restraint of the arbitrary power of chiefs, which are an important contribution to democracy. But, in a signally significant manner, the Church has challenged African society to produce those qualities which make the democratic state a possibility. Freedoms and human rights have their roots in the knowledge that all right derives its origin from God the absolute good. Respect for man, the individual, the human person, draws its practical meaning and force from the perception that God is a Father, and from the command to love our neighbour. The very habit of majority decision after debate has often traced its humble beginnings to the parish councils and debates of the Church.

But formal political freedom is not enough. The underdeveloped peoples are determined to share in the good things of life. The nations which have prospered and progressed should help those who lag behind. Here we are in the field of service. This process is today—an age which worships elaborate formulae—called technical and economic assistance. More simply it is an attempt to give grand effect to the principle that one should love one's neighbour as oneself; that we are our brothers' keeper; and that the rich must help the poor. Certainly, as is easily demonstrated by statistics of common knowledge, the reality of this great need cannot be ignored. No one more than Christians should rejoice that the age of technical and economic assistance has arrived. Equally, no one should insist more constantly that man cannot live by bread alone.

But where does all this start? The first agency to perceive the need for technical assistance in Africa was the Church. What were the early bush schools, where children and adults were taught the three R's, but the

first stages of technical assistance? What were the first village clinics, and the first distributions of quinine or mosquito nets but the foundations of a health service? Even today, when Church and Missions maintain hospitals, model farms, and urban social centres, what is their meaning, unless it be technical assistance? Call it by any other name, it will smell as sweet.

The early pioneers had no conception of their task in the terms in which we see its meaning today. Moved by the love of Christ, they were only concerned to preach the Gospel. They laboured as evangelists so as to see men and women saved. They taught reading so that converts could understand the Bible. They developed further schools so that church and local communities could enjoy Christian leadership. They brought medicine because they were shocked by the tragedy of preventable disease. They stood for righteousness and mercy because every Christian and humane instinct was shocked by brutality. They did not and could not perceive that they were laying the foundations of new nations, that they were inculcating the essential moral basis, not only of private, but of public conduct, that they were preparing the ground for honest democracy, and were pointing the way of community progress.

But they did all this because they put first their calling as preachers of the Gospel: 'Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.'

It would have been well if the Church as a whole had undertaken this great adventure of nation building in Asia and Africa. This, alas! is not true. Too often it has been small minorities in the Church who have borne the burden, who have prayed for and supported the missions of the Church.

—*With acknowledgement to "Frontier."*

A Praiseworthy Appointment.

The Hon. O. D. Schreiner, president of the S.A. Institute of Race Relations and former Judge of the Appellate Division of the Supreme Court, has been elected unopposed as Chancellor of the University of the Witwatersrand. He succeeds the Hon. Richard Feetham, who has resigned after holding office for thirteen years. Mr. Schreiner has been a member of the University Council since 1938. In April this year the university conferred the honorary degree of Doctor of Laws on Mr. Schreiner, describing him as "one who has been a great judge, a great man, and a great South African."

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.

‘ Folly to Ignore Angry World ’

D.R.C. MODERATOR'S COURAGEOUS PLEA

IN his address to the synod of the Nederduitse Gereformeerde Kerk of the Cape, Dr. A. J. van der Merwe—who was re-elected as moderator for the fifth consecutive term—said that it would be folly to ignore or regard in a sense of bravado the measure of opinion and the angry attitude towards South Africa at the moment.

He said that the racial tension, spurred on by the increasing foreign hostility overseas as well as the political developments elsewhere in Africa which led to an outbreak last year, could never have been expected under ordinary circumstances.

This all led to an already prejudiced and hostile world opinion developing into a campaign aimed at injuring this country politically and breaking it economically by isolation.

Under the present circumstances, it was most essential for the church of Christ to find a new unity to face the onslaught of the worldly powers.

It had to guard against the tendency to become too narrow and too complicated with the interests of a separate group really to fulfil its task.

By doing this it would be in danger of becoming the church of only one section of a people, instead of remaining the church of Christ.

He himself was not prepared to condemn every form of division and group consciousness. As long as man remained what he was, this would always exist, but there should at least be some provision for avenues of good neighbourliness.

As a branch of the church of Christ, the Nederduitse Gereformeerde Kerk had to face the fact that communism to-day was the greatest anti-church and anti-religious threat the world had ever faced. As a result of the social and economic disruption of World War II, this ideology had won much adherence in the past 15 years in South Africa.

There was deadly competition at the moment between the communist countries and the so-called free world represented by the Western Powers, to gain the favour of the recently established and in some cases premature states of Africa.

In addition to this there was a new wave of Mohammedanism flowing over Africa, aided by the Afro-Asian alliance which was being moulded into a strong pressure group in the present world.

The Church, in other words, had to face a very difficult time and in this task it had to look for allies rather than opponents. He was putting this to the

synod, well aware of the fact that at a later stage the synod would have to decide whether it wanted to remain a member of the World Council of Churches.

If the synod decided to withdraw from that world body he would like to know that it was doing so in the deep realization of its responsibility and its position as part of the Kingdom of God.

But even if that was so, he would still wish to ask: “Should we leave it? Should we not, in whatever way, reply to the challenge of the times; should we not enhance the unity of the religious for which Christ pleaded? Our ecumenical responsibility is in fact not limited to the World Council of Churches.

“I recognize that the relations in Christ between the religious of different racial groups are at the moment being clouded by a political agitation both inside and outside South Africa which is at times wilful and even brutal in its efforts to open the doors of the NG churches to non-Whites.”

In as far as these agitators had in mind to have these people admitted to the White churches, not because they were fellow believers but only because they belonged to a different race, the church had to deprecate and view with indignation these efforts.

“While in my own mind I feel that some congregations of our church, in the relentless way in which they bar some of their fellow believers of other racial groups, are deviating from the way of our church, I still regard this intrusion of the sanctity of our worshipping as something that God would condemn.”

As far as these people were only trying to enhance their own positions politically, he had no time for them.

He had seen them (non-Europeans) now and again at services in this same church and they had always been ennobling and dedicated when they worshipped.

Perhaps among them there had sometimes been people with ulterior motives but judgment on that should be left to the higher hand.

There should be more opportunity for mutual discussion and prayer.

The time was ripe that the different groups should visit each other at worship, not as an opportunity for the White man to show his magnanimous bowing to the non-White and also not as an opportunity for the non-White to claim social equality with the White man, but as an opportunity for both to confide their common love to Christ as co-religionists.

William Carey : 1761-1961

IN October a notable service was held in Westminster Abbey to commemorate the life and labours of William Carey, the great pioneer missionary to India, who was born on 17th August, 1761. On the Order Paper of the service Carey was described as "Baptist Preacher, Missionary Pioneer and Translator of the Bible." The service was taken part in by Anglicans and Free Churchmen. It was preceded by a procession of visiting ministers and representatives of the missionary societies, both denominational and interdenominational, of the various Free Churches, the theological colleges and the British Council of Churches; these were followed by the Dean and Canons of Westminster. As befitted a commemoration of a missionary who devoted his life to India, a representative of the High Commissioner of India was present, and some Indian nationals. The first lesson was read by Viscount Kilmuir, the Lord Chancellor, whose wife has links with the Carey family. The second lesson was read in his native Lushai language by the Rev. C. L. Hminga of Serampore College, which Carey founded.

We feel privileged in being able to print the following article by Wilma S. Stewart, a missionary of the Church of Scotland in India, which was originally published in *Conference*, the quarterly magazine of the Church of Scotland missions in India. It deals particularly with Carey's achievements in founding and moulding a missionary community into a family sharing life together and having all things in common.

Many who read *Conference* will also read articles in other papers of William Carey. 17th August 1961 will be the bi-Centenary of his birth, and all over the world the Church will be remembering with gratitude to God, the little man of Serampore who was so truly great.

One aspect of the life in Serampore is seldom written about, and that is their life in community. Of recent years there is a new seeking after 'trying to live the shared life' to quote David Lyon from the last issue of *Conference*. The reading of David's article has sent the writer back to the beginnings of the work at Serampore and the vision of Carey which became a reality in the shared life.

Carey came to Bengal in 1793 and went to work in an indigo factory. Before leaving England he had told the newly formed Baptist Missionary Society that after their initial sending contribution he would ask no more for his own needs, and would earn his living. A young man called John Fountain joined him in 1796. Late in 1799 a number of new recruits were sent out by the Society to the Mission in Bengal. But the East India

Company would not allow them to stay on Indian soil. Most regretfully therefore, Carey left the work and the little Church he had built up in his six and a half years in Madnabatty and came to join the newcomers in Serampore, under the protection of the Danish flag. On the day after his arrival he preached in the morning to a large congregation of Europeans, and in the afternoon went to preach the Gospel in the bazaar of the orthodox town of Serampore.

There were five families, made up of ten adults and nine children to find room for. Ward, one of the new men, was a printer so there had to be room for a press. Another, Marshman, was a teacher and wanted to start schools, and there must be a hall for their Church services. With the coming of these eager young people Carey began to think in terms of a missionary 'family' (or community) all living under one roof, having separate rooms but eating in a common dining-room. All expenses were to be met from a common fund, but each family was to receive a small allowance for personal needs. All money earned by school, or press, or in any other way was to go into the common cash box, and no one was to indulge in private trade. The running of the household was to be done by each missionary in turn for one month. Carey must have had a most winning personality for all these people, who did not know him, to be willing to enter into such an agreement. They elected Carey as general Treasurer for the family and because of his longer experience of India he was to be in charge of the medicine chest. All books were to be pooled and John Fountain became the Librarian. The obvious danger of such community living was that of misunderstanding or even quarrels between the families, and to guard against this they set apart Saturday evening of each week for settling any differences that might arise, and for renewing their pledge of fellowship. They felt too the need of an organized Church life for themselves and for such Europeans and Indians as might join them. They constituted themselves as a Baptist Church with Carey as their Pastor and two of their number as Deacons. Within a few days Carey had bought a large well built house, and the central hall became their Church. The Press was set up and within three months the first sheet of the New Testament in Bengali was struck off. Tracts were printed and widely distributed. The Marshmans opened two Boarding schools for European children.

The main object of these schools was to gain money for the work of the Mission. By the end of the year they showed a profit of three hundred rupees per month (on Rs. 30 a month fee!) and the European settlers

rejoiced at such 'excellent educational advantages' for their children.

A month later the first school for Bengali boys was opened. And this, all in the fierce heat of their first hot weather in Bengal.

Here is a typical day: 'They all rose at the hour of day-break. Marshman's schools began at seven, and at the same time, Ward and the others went to their duties in the printing press. Carey himself used to work for an hour in his garden. At eight the bell rang for family worship and all assembled in the hall. Then came breakfast. After that Carey settled down to his translation work, the others to their school and printing duties and the wives to their household work. At twelve they bathed, shaved, lunched, did some reading together and separately till three in the afternoon. After that they pursued their language studies with their munchis, or did other necessary work till the evening meal. In the evening there was street preaching, indoor services, and little meetings of their own for prayer, Bible reading and Fellowship.'

(*'William Carey.'* E. D. Walker.)

The following year, in 1801, Carey was called to be Professor of Sanskrit and Bengali, and later of Marathi, at the new College for the training of young administrators of the East India Company in Calcutta. As he was not C. of E. he had, at first, only the status of a lecturer and earned Rs. 500 a month. Tuesday evening till Friday evening he was in Calcutta, the rest of the time in Serampore.

By 1805 the Brotherhood consisted of 8 families, and adjoining property was bought to house them and the increasing work. All property was vested in the Baptist Missionary Society, but all earnings went into the work. In that year a member of the home committee suggested that the missionaries keep one year's income as a little provision for their families. They were asked their views on this and Ward replied that as he and his brethren had ventured their lives and their families in the Mission they 'could not be expected to count the cowries they contributed to it.' Cowries indeed! At that time the Marshmans were making a thousand pounds a year on the schools and were receiving thirty-four pounds a year for themselves. The Wards from the proceeds of the Press had twenty-four pounds, and Carey, out of his college salary, with a delicate wife and three sons had forty pounds a year with a small addition of twenty pounds to enable him to meet the Governor-General and go to Government House in 'decent apparel.' In 1805, with the growing number in the Brotherhood they renewed the Covenant:

The Bond of the missionary Brotherhood at Serampore

(and 'missionary' meant Indian and Eurasian as well as European).

1. To set an infinite value on men's souls.
2. To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the Gospel.
4. To watch for every chance of doing the people good.
5. To preach 'Christ crucified' as the grand means of conversion.
6. To esteem and treat Indians always as our equals.
7. To guard and build up the 'hosts that may be gathered.'
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since only Indians can win India for Christ.
9. To labour unceasingly at Biblical translations.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the Cause, not counting even the clothes we wear our own.

Some years later we read in one of Hannah Marshman's letters when it was her turn to do the housekeeping that there were 150 for meals that month; so obviously, as the Church grew and their workers increased in numbers, Indian and European all ate together and shared in the common life.

As the years went on new recruits joined them, some of whom were not fired with the same enthusiasm as the first group, and Carey writes sadly in 1811 of one such: '...his temper is such as absolutely unfits him for living at Serampore, or perhaps anywhere with another brother.'

The community rule laid it down that all the brethren were equal and had an equal vote in everything. Often the enthusiasm of youth chafes at the slowness of older men, but in this case the veterans were for hard work and sacrifice and some of the younger men wanted an easier time. Some of them disliked Marshman, and in trying to explain this to London, Carey wrote of Marshman '...his labours are excessive, he seldom feels bodily fatigue...and his regard for the feeling of others is very little when the cause of God is in question....' The younger men were not willing that all earnings should go into the common pool. Many of them did not want to earn their living, but to receive an assured salary from London direct. In 1823 Ward died suddenly of cholera, and the first break came in the glorious fellowship of the founding trio.

Some of the younger men separated themselves from Serampore and devoted themselves to the work in Calcutta and to the mission stations around. Carey and

Marshman, with a few others faithful to the ideal of the brotherhood, kept the college and the ground around it (built with their own earnings). The rest of the property, already vested in the B.M.S., was now controlled by them as was the work of the Mission and decisions were now made in London and not in Serampore.

No doubt this was all a natural development as the work grew, but for 27 years the Serampore Brotherhood having all things in common, served their Lord and

Master counting nothing as their own; 'we do not even count the clothes we wear our own.'

In 1834 Carey died, after almost 41 years in Bengal, never leaving it for holiday or furlough, in 'honourable poverty' having given away not less than £46,000 during his life time from his own earnings. One of his younger colleagues said at the end: 'The last chord that vibrated in his heart was gratitude to God.'

Rethinking on Rhodesia

(With acknowledgement to the London weekly, Southern Africa).

THE Malawi Congress Party's sweeping victory in the Nyasaland elections should prove a stabilising factor in Central Africa. Where once Dr. Banda opposed Federation in its entirety, he has good reason now to look at it dispassionately, and has the right kind of gusto and influence to work for its reformation rather than its disbandment. A decision to take the positive road will certainly meet with opposition, but not from most of his followers in Nyasaland. The main opponents of a decision to go along with Federation are likely to be the Pan-Africanists of Accra inspired by Dr. Nkrumah.

His debt to Accra is by ordinary standards slight enough. The two years which he spent there may have been of some use to him when he began his political struggle in earnest, but if that period of tutelage closed his eyes to the benefits of Federation it also probably opened them to the political futility of the Pan-African movement and the danger of Soviet interference in authentic African nationalism. Now that the more romantic period of his political life is over, Dr. Banda's mind will be turning to the grinding economic riddles that face his country. And here he will find himself saddled with a Cinderella indeed. Nyasaland, he may say, could not be worse off if it broke with the Federation now. But he undoubtedly realises also that he has become strong enough to exert pressure on the centre and that because of that, the prospects of Nyasaland inside Federation must be greater now than they have been so far. The threat of secession, rather than secession itself, is the real weapon in Dr. Banda's armoury. By becoming in a broad political sense a "marginal" risk as far as Federation is concerned Nyasaland undoubtedly will be in a position to make demands on the Federal Government which (for the sake of preserving the Federation intact) will not go unattended.

There is little doubt that established political ideas are undergoing severe examination throughout the Federa-

tion. A profound re-orientation of the Federal Government's role is inevitable. It is now no longer possible to say for sure that the Federal Government will be able to withstand the movement to establish the right of territorial secession being written into the new Federal constitution. That need not be a cause for alarm, and certainly it should not be an occasion for one of those shows of obduracy that lead us nowhere (except to a climb-down) and only tend to increase the distrust felt towards the Federal Government.

We are dominated today by economics and a worldwide tendency to form great structures such as the Common Market. It is as though politics finds the limits of its expression in industrial democracy. The epochal obsession with liberty gives way in our time to the obsession with standards of living. It brought the Federation into being, and we are too often apt to forget that economic argument is the primary reason for Federation's existence. The appeal in the new situation being created in Central Africa is that the Federal Government should recognise its task as, beyond all else, economic in character. The politics in the coming era will have to be left more and more to the periphery. Quite clearly the new constitutions (and there will be more to follow) are shifting political power from the centre and dividing it up among the territories. A calm assessment of this deep-down movement, and in particular a steady understanding of how the self interest of the three territories will in future, and in a new way, create the imperative pattern at the Federal apex seems all-important.

One of the complaints made by Dr. Banda and his colleagues in the past was that the Federation has done little or nothing for Nyasaland. Well, it did something, but who would say that it could not have done more? In thinking of this question it seems that, although the primary role of the Federation is economic, politics kept getting in the way during the first seven years. Getting in the way in a bad sense, because Federation was top-

heavy with politics in this first stage—the wrong sort of politics ; the kind that emanated from territorial thinking and to some extent the only kind to which the leaders of the new Federation had been accustomed.

It is important that this should be grasped not only in Nyasaland but in all three territories. It may be understood a little more slowly in the South, because it is there that an accumulation of territorial habits of thought on the question of the Federal Government's role is most apparent. The task before Dr. Banda and the other territorial leaders is to take the new accession of power from the centre and transform it into a means both of continuous government at the territorial level and of expressing the interests of each territory at the Federal one.

Sir Roy Welensky has repeatedly expressed the idea that it would be impossible to carry on Federal government if two of the territories (Northern Rhodesia and Nyasaland) stood opposed to Federation itself. There can be no doubt that he is right. But supposing we look at the new situation which is developing with the shift of political power out to the territories themselves : does this not seem to promise a different possibility ? It could well carry us beyond the constitutional disaster implicit in Sir Roy's axiom through the barrier to the different world of the new politics that is emerging. Northern Rhodesia and Nyasaland would not in this situation stand implacably opposed to Federation as such. What you would have would be two territorial Governments opposed to Federal Party rule at the centre but not to Federation itself ; a quite different (and in a deep sense) hopeful circumstance, in which Federal government could still be carried on and in which the play of interests would not be basically constitutional but party-political, the emphasis being on economic issues.

The distinction between, on the one hand, the party-political struggle (which is what is wanted and must be fostered) and on the other the dispute over the creation of the Federation itself (inevitable as long as the properly-territorial political power was dictated at the Federal level) must now be clearly understood. If the Federal Party gets stuck on itself at this stage as the only political force that wants and can exercise the central prerogative then the essence of its argument for Federation continuing will be severely damaged.

Two points are uppermost. One : Federation is here to stay, not solely because it suits the Federal Party leaders and one section of the population, but because it is the key to the development of Central Africa as the second great State of the continent in the prosperity of which all its peoples will benefit. Two : African nationalist movements although recognising the ultimate

economic logic of the Federation, have fought against it because they identified it in the preliminary stage with white overlordship and have not seen any of the spectacular economic developments for the benefit of their people which they somewhat naively expected.

The point about the first of these propositions is that, although the Federal Party pioneered the movement that led to Federation, it does not have today an exclusive claim to the Federal conception which has now passed into the general population, and has become part of the way of life and of the assumptions (unpolitical) of ordinary men and women. This is well illustrated by the defeat of the Dominion Party in the Southern Rhodesia referendum.

The point about the second proposition concerning African antagonism towards Federation is that it may well prove to be a mistake to assume that this antagonism is not being dispersed by the process of shifting the political power downwards to the territorial level that is now taking place. African Government in Nyasaland (and presently in Northern Rhodesia) is not synonymous with the dismemberment of Federation, but it could lead to a different group forming the Federal Government. It creates a new situation, a new party-political conflict and regional distinctions through which political skill (less hamstrung than now by narrow racial interest) will have scope for the creative work that lies ahead.

It is upon these points and in this mood that the Federal Party and other political leaders must now be thinking. It means some hard revision, but revision is the life of politics : the sharp eye for change : courage to embrace it ; to shape the new image, discard the old. Optimism and revitalisation : the adventure ahead.

The day will come when the native, be he Indian or Eskimo, will become articulate. At present he is our brother, but our younger brother. He is lovable, patient and capable of the highest development, but still a juvenile and not an adult.

—Archibald the Arctic.

ECUMENICAL CRONIES

There is a danger in ecumenical meetings that delegates are largely of a type, and that after meeting similar delegates from other churches they conclude that ecumenical thinking is making great strides forward. One hopes that they will have the patience to face afresh the real issues, and extend their clientele sufficiently to be more representative of their churches at large.

—G. E. Duffield.

* * * ■

Fort Hare Historical Notes

A CHRISTIAN TRUSTEE—THE LATE HON. J. H. HOFMEYR

IN the winter of 1948 I was spending a few days of my leave before retiring with Capt. and Mrs. Heanley, former members of the staff of Fort Hare, in the hamlet of Liss, in Hampshire. One evening we were sitting around the log fire, listening to the nine o'clock news, when I was startled to hear an intimation of the death of the South African Statesman, the late J. H. Hofmeyr, until a short time before, Minister of Education, Finance and what else in the last cabinet of Field Marshall Smuts. At first I was tempted to doubt my hearing, for there had been no intimation of illness or failing health, none at any rate that had reached us abroad. But too soon there was confirmation enough that a great personality had passed from the service of his country, and that at a time, as the next decade was to show, when one of his mental vigour and truly civilized outlook could be least well spared. The thought then uppermost in the minds of all who had any interest in, or duty towards, the non-European in South Africa, and in the minds of the non-Europeans themselves, was that the sanest leader and foremost advocate of their cause, and keenest supporter of any enterprise for their welfare, had fallen. I knew better than most what his loss meant to Fort Hare, but I could not know then the extent to which Mr. Hofmeyr had committed himself to the cause of the education of the non-European.

Every student in the sub-continent had heard of his prowess as a schoolboy, student, professor, and Principal of the great university of the Witwatersrand, landmarks in a career which were reached at an inordinately early age. References to these academic exploits had become the commonplaces of the chairmen of the public meetings Mr. Hofmeyr addressed in the earlier years of his political career. Before he was out of his teens he had published a biography of his great-uncle of the same name, a Cape statesman familiarly known as "Onze Jan," who in his day was widely honoured for "his outstanding integrity and clear, steadfastly-held convictions, and genuinely liberal outlook." This early incursion into literature, in the opinion of a close friend who contributed a fine appreciation of his character and career to this magazine, was "one of the major formative experiences of his life." Quite early it became evident that one with such a family background and training, crowned by a double first at Oxford, and toughened by experience as Administrator of the Transvaal Province, was destined for high office. It was therefore no surprise when he was elected to Parliament and invited to accept a portfolio in the cabinet.

This note, however, must be restricted to his relation to Fort Hare, with which as Minister of Education, or Health, or Finance, or sometimes all three, he was much concerned over many years. Even before he became a minister of the crown he came to visit us on more than one occasion and we learned to know him as a man who shared the traditions of the founders of Fort Hare, themselves the successors of men in the Eastern Province of the Cape who had carried on evangelistic, educational and medical work for the non-European in an atmosphere of Cape liberalism.

Jan H. Hofmeyr had a photographic memory and with it an abnormal power of mastering and retaining detail. This capacity no doubt helped him to hold two or three portfolios at once with apparent ease, but this ability was as much the result of habits of study as of the gift of memory. For him trains, even South African ones, did not leave a station "about a quarter past three" but "at three sixteen!" On one occasion, when changes were beginning to be made in the S.A. university system, I had an appointment with him in his office in Pretoria to discuss future possible affiliations of Fort Hare when the remaining constituent colleges of the University of South Africa achieved independent status, the presumption being that Fort Hare was still too small for existence as a university institution on its own. As the Minister had been, many years before the time I speak of, Principal of the University of the Witwatersrand, I asked him whether in its constitution there was by chance any provision for affiliating other colleges, hardly expecting that there was. Without a moment's hesitation he replied: "Yes, I had such a clause inserted myself." He then turned to a window shelf, picked out an early copy of the University calendar and read out the relevant clause. But we came to agree that the natural affiliation of Fort Hare lay with its near neighbour, "Rhodes," soon to be constituted an independent university, and this was the solution adopted.

Ten years before this interview, in 1937, he had been invited to open a new Science block at Fort Hare, called "Livingstone Hall," and on the forenoon of the same day he delivered the oration at the graduation ceremony, when, day of small things as it was, there were conferred only 9 degrees in Arts, 2 in Science and 1 honorary Doctorate in Philosophy, (Rev. J. L. Dube). In his address, all of which is eminently worth reading, and is perhaps more apposite to-day than it was even at the time of its delivery, he said that there was something at once terrifying and exhilarating in contemplating the

magnitude of the task of the College. He doubted if there was any educational task in South Africa more challenging, more stimulating and more inspiring, for the College was called upon almost exclusively to meet the higher education needs, and in large measure to shape the educational destiny, of a far greater population than was served by all the rest of the S.A. universities taken together. He then went on to say:

"I pass naturally from what I have been saying to draw your attention to a fact which gives special significance to this occasion. For the first time in the history of our country a South African University has decided to confer the highest possible academic distinction, an honorary doctorate, on a Native African. By honouring the Rev. John Dube, the University of South Africa has honoured a man who has laboured unremittingly in the service of his people, a man who has blended European cultural ideals with all that is best in his own inherited tradition, but it has also honoured itself, and (I know you will not misunderstand my meaning) it has honoured the European people of South Africa. Surely the significance of the gesture cannot be lost when a South African University, controlled exclusively by Europeans, regards a Native African as worthy of its highest degree, with all the traditions of Western culture which cannot be dissociated from it. I regard it as nothing less than a courageous acceptance of the truth that there are no limits to the educational advancement which men of Bantu stock are capable of attaining."

Having paid this graceful tribute to Dr. Dube, he remarked that, in considering the aims of the Government's Native Education policy, he did not like the phrase "the development of the Native on his own lines" for all too often it was a cloak for sheer hypocrisy he continued:

"And yet I do accept the ideal of the education of the African on his own lines in so far as it means that, in present circumstances at least, the aim and scope of European and African education cannot be the same. Why do I say that? Because, as I see it, the educational process has to be related both to the environment from which the pupil comes and to the environment in life for which he is being prepared. Now the average African child in South Africa comes from a different environment from that of the average European child—he has a different social and cultural heritage; it is surely unsound educationally to require him to turn his back on that heritage. And that being so, it does seem to me to follow, that the scope and content of education should not in the present circumstances be the same for an African as for the European. I do not want you to think that I either desire or believe that it will always be so.... I believe that it is a very real part of the function

of education to take the lead in social and economic change—but it will do so more effectively, not by presenting always the distant scene, but by being content with one step at a time, ever just a little bit ahead."

Mr. Hofmeyr then quoted with approval some words of General Smuts at his installation as Chancellor of Cape Town University, saying that the principles enunciated were no less valid at Fort Hare than at Groote Schuur.

"Let me remind you," he said, "of some of the things that General Smuts said. First there was his appeal to his audience—and in reality his audience was all South Africa—to appreciate and to be loyal at all costs to fact, objective, impartial fact; to turn away from the childish atmosphere of sentiment and prejudices, and from the world of opinions and passions of our maturer years. And he urged that this disinterested loyalty to facts is the sovereign remedy for our public world of today, where the tendency is to follow slogans, to run after catchwords, to worship ideologies, or to exalt party politics unduly. Secondly, he preached the gospel of toleration among humans, the fundamental recognition of the common humanity of all men, to the extent, to use his own phrase, of racial indifference, as the very foundation of our human culture. And he ranged himself on the side of the Christian doctrine of human brotherhood as against the intolerance of our own day which is in effect a returning to barbarism."

After some further words of his own, of admonition as well as of encouragement, Mr. Hofmeyr closed by quoting some of the last words addressed by Thomas Carlyle, then Lord Rector of Edinburgh University, to the students:

"Bid them in my name," said Carlyle, "...fight the good fight, and quit themselves like men, in the warfare to which they are as if conscript and consecrated, and which lies ahead. Tell them to consult the eternal oracles....and to disregard, nearly altogether in comparison, the temporary noises, menacings and deliriums. May they love wisdom, as wisdom, if she is to yield her treasures, must be loved, piously, valiantly, humbly, beyond life itself or the prizes of life, with all our heart and all our soul. In that case, and not in any other case, shall it be well with them."

This noble address by the head of the whole university system in South Africa was reproduced at the time in this magazine. It was the speech not of a Minister only but of a great friend of the non-European people. It may therefore be imagined with what pride Fort Hare learned that in his will he who had been known as a strict custodian of the country's finances, had bequeathed a very large sum to the College, the interest on which was to be applied to scholarships for students. This was

originally intended to be available after the death of his mother, but she, notable mother of a notable son, of her own volition, generously made 20,000 rand available for immediate use for the students. It is understood that a similar amount is to be held in trust for the same purpose. This was the largest but not the only benefaction the College received from men and women

whose relationship to the College was, in the main, official. Shortly before his death, a short article on Christian Trusteeship as the only satisfactory Native Policy was contributed to the Press by Mr. Hofmeyr. It will be clear from what has been written that this Trustee practised what he preached.

ALEXANDER KERR.

A Remembrance Day Plea

Address by Mr. J. P. Benyon at Alice on 12th November 1961.

A FEW weeks ago, a group of children met in New York to further the cause of peace by encouraging travel and discussions with children in other lands. The petition that was issued was particularly poignant and applicable to the situation today:—

“We the children of the world do not want to be the last generation. We do not want to die before we have had a chance to live. We do not want this beautiful world turned into rubbish. This *will* be our future, if the adults of the world keep acting as they are. We beg you to consider us.”

Would anyone be deaf to such an appeal from those caught up in the toils of a relentless machine, inexorably dragging them to a fate they wish to avoid? And yet the politicians and so-called leaders of the nations of the world, in the name of science, freedom, national pride, economic welfare and endless ideologies betray those whom they profess to love.

In a shrinking world with an increasing population, conflicting interests, and rampant nationalism, the “little” man intent only on peace and security, helplessly and unhappily watches the deterioration in race relations and international faith.

The very organisation designed to ensure peace has shown the very weaknesses its function is to curb, until it is today, tragic to say, merely a miniature of the larger world it represents. In the midst of these tensions and the exploding of 50 megaton nuclear bombs, we have met today to do honour to the memory and sacrifices of the sons of our own village and, in a larger sense, of all those young men of all nations, who in two world wars bought with their blood and crippling injuries the comparative peace and security we have enjoyed for the last 15 years. We hesitate to think what might have been the fate of our world, had they not risked their all against the forces of evil that threatened the civilised world 20 years ago. That their sacrifice was not in vain is clear to all who lived through those anxious times, and our meeting together today re-establishes a contact that once was more personal.

In their generosity and God-given wisdom they would

be the last to point accusing fingers at our erring world, but if we are not to break faith with them it falls to us to work for the forces of good—our common humanity, tolerance, love, and goodwill—and, against those selfish, devilish forces that stultify reason and wisdom, and drive wedges between individuals and peoples, until they become mere pawns in the vile and unscrupulous game of national and international politics.

“The world is too much with us, late and soon, getting and spending; We lay waste our powers.”

The author of these words over a hundred years ago put his finger on the weakness in our own lives, until today it takes some momentous shock to bring us back to what is basic and vital in our lives.

In his attempt to find purification, Wordsworth went to nature, communion with which brought peace and contentment. In his own words:— he was

“Well pleased to recognise

In nature and the language of the sense
The Anchor of my purest thoughts, the Nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.”

Is it not time for us too, in the apparent absence of any recipe for peace and order, to take stock on occasions such as this and see where we can make our influence felt in the interests of a better life and a better world.

The home is still the place to point out the paths from which our children will not depart. Our own example, our understanding, devotion and love, our moderation and tolerance in matters affecting the welfare of the smallest to the largest unit, restraint in criticism and judgement—provide for the groping child some basic values on which to build and regulate his own life. Waywardness and false values in our children stem from insecurity and lack of confidence in the wise guidance of the parent. More than ever must the mental and physical evolution of our children be zealously guarded, and their entry into a harsh world, fortified and incorruptible, become our most precious duty.

Are our schools securing and consolidating, in the classrooms and on the sportsfields, those basic values

learnt in the home? The deep sense of responsibility for the unfolding of character and personality is often overshadowed by the desire for cheap popularity and following the line of least resistance. Work commensurate with ability, unquestioning obedience, respect for tradition and common courtesy are too often allowed to lapse, with the inevitable easy approach to life and its obligations.

Never before have we enjoyed such potential in our youth, such opportunities in our schools and universities of fitting almost everyone with the basic wherewithal for a fruitful and useful life of service—of simplicity and honesty in our dealings with men. There must be no scope for callowness and the disposition towards cynicism, even ridicule of old fashioned elementary

goodness. The youth of our own small village alone has shown itself to be possessed of those qualities which, properly exploited, could become a force for good.

Only a long term policy of establishing a tradition for what is desirable in the home, the school, and the university will lead to that condition of the mind and heart that will seek goodness and mercy.

The crowning part of the church in the striving after a sane and worthy life more fittingly belongs to those whose function it is to keep ever before us the teachings of the church and their bearing on human relationships.

In deep humility we pay tribute to our dead comrades and condole with those to whom this recurring day must bring memories, softened by time, and pride in sacrifices made to ensure for us a better world.

Vale

MISS MARGARET M. MATHESON, R.R.C.

BY the death of Miss Margaret McLeod Matheson, R.R.C., on September 29th, the frail and aged sick of Pietermaritzburg suffered a sad bereavement. For the eighteen months after she retired as Matron of the Bridgman Memorial Hospital in Johannesburg, Miss Matheson had served as Health Visitor for the Pietermaritzburg and District Council, and the Church Women's Association for the Care of the Aged.

Her monthly case load included the care of over a hundred aged people, blind, crippled or sick, many living in lonely rooms and unable to help themselves. No call, night or day, Saturday or Sunday, went unanswered. Even after a hard day's work Miss Matheson would leave her home, and often continue working for many a weary hour. For some time the Council had been concerned because it feared that Miss Matheson was overworking. But when asked to hand over a case to another worker her invariable reply was "I cannot do that. I'd be missed too much." During her three weeks' illness her words were often recalled by many sad and intimate stories of how she was being missed. Daily we are learning of the gaps her absence will make in the hearts and lives of those who depended on her, and who can do little for themselves.

Educated at Epworth High School in Pietermaritzburg, Miss Matheson took her Nurse's training at the Pretoria General Hospital, and then went overseas to Glasgow for her midwifery training. From that time her life has been a mission service for the sick. In her life she carried on the missionary service of both her father and her mother, a daughter of the Ross family, which is well known in the Scottish and Bantu Presbyterian Churches. For much of her life she was Matron

of the Bridgman Memorial Hospital where her work was un-ending. Often owing to lack of trained staff, as well as being Matron, she had to be Sister Tutor to the African women being trained as mid-wives. An African man's testimony to her work on hearing of her death was, "It is the simple truth that thousands of African children owe their lives to her care."

Volunteering for service in the second World War, Miss Matheson was at once appointed Matron, first to 101 S.A. General Hospital in Egypt, and then to 106 in Rome. For her outstanding and devoted service she was awarded the R.R.C. by King George VI in 1946.

Miss Matheson's ashes are interred in her parents' grave at the Gordon Memorial Mission (35 miles from Dundee, Natal) where her family served for almost fifty years, and where she herself spent her youth, as well as a short period of her nursing service.

Death of Mrs. S. P. Macpherson.

In April, 1926, there died at Lovedale Mr. Robert Macpherson, who, as Boarding Master and later as Bookstore Manager, had rendered Lovedale twenty-three years of most devoted service. His widow, Mrs. Susan P. Macpherson, never lost interest in the Institution to which she had come from Scotland in 1903. She passed to her rest in the Frontier Hospital, Queenstown, on Sunday, 5th November, and her remains were laid beside those of her husband in Alice Cemetery on Tuesday, 7th November. A very large number of those who knew her attended. The service was conducted in church and cemetery by the Revs. D. McRae, D. W. Semple and Dr. R. H. W. Shepherd. We extend our sympathy to her daughter and two sons.

Books We Commend

Bantu Prophets in South Africa, by B. G. M. Sundkler (Oxford University Press and International African Institute. Second Edition : 30/-).

In 1948, the year in which the Nationalist Government came to power in South Africa, this book was first published. It was quickly recognised as the standard work on its subject. Since then there has been a constant demand for it, and, coupled with the changes that have taken place in the intervening years, this has made a second edition necessary. A new chapter has been specially written for this new edition. It outlines developments in the Independent Churches between 1945 and 1960, with special reference to Zululand and Swaziland, from which the author has collected some remarkable new material.

Among other things, the new chapter, which runs to 35 pages, takes account of changes in attitude which have been influenced by the Government's insistence on apartheid. While the Government seeks to restore power and prestige to chiefs, Zionist and Messianic church leaders aid this objective. Their similar position as leaders *apart* fosters rapprochement with the chiefs.

Ethiopian and Zionist Churches, which at one time set themselves against the cultural patterns of the Whites are now accommodating themselves to them. This is seen in the fields of private business enterprise, education and care of the sick.

Our author emphasizes the tribal tensions that are found in African churches, owing to differences in customs and languages. The Ethiopian Church, for example,—the first Church to receive official government recognition—was torn by strong tribal interests for and against something which the Xhosa leaders in the Church termed "Disorder and Zuluism." Attempts are made to relax these tensions, but these are not always attended with success. One effort is in the direction of giving Independent Churches an international outlook, but some of the most realistic of African leaders have decided that the international outlook has become a luxury which they cannot afford. The more widespread is the Church the greater are the dangers of breakaways on the periphery of it.

Dr. Sundkler gives brief biographies of five Bantu Messiahs. They afford illuminating sidelights on African mentality. It is noted that one verse of the Old Testament became the corner-stone of the Messianic Churches: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken." (Deuteronomy 18 : 15.)

Our author declares: "Active Africanization through-

out Zionist and Messianic groups shows itself in ritual purification systems, witch-finding and so on, and compels us to recognize the vitality of the Bantu religion. Yet our study shows an equal or greater vitality in the Hebrew myths when transplanted to these new cultures. Biblical personalities become the archetypes of those who fulfil the aspirations of an oppressed people, so that the Bantu prophet becomes a Moses, a Nazir, a Messiah."

A full list is given of the hundreds of Native Separatist Churches as on August 1st, 1945.

The general acclaim of this volume as an authoritative survey of its subject has been supported and strengthened by the publication of the new edition. It is a *must* for all who are interested in the growth of the Church among the Bantu People of South Africa.

R.H.W.S.

* * * *

Safeguards for Democracy, by Lucy Mair (The New Africa Library, Oxford University Press, 2/-, 90 pp.).

The New Africa Library is published by the Oxford University Press in association with the Africa Educational Trust. The Trust is an unofficial, charitable, and non-political body, founded in 1958 to make accessible to African leaders and citizens knowledge relevant to the political, economic, educational, and social changes now taking place throughout Africa. This book is simple and clear. It could be used for Civics lessons in schools. Representative Government, Federation, The Rule of Law, The Rights of Subjects, The Rights of Minorities, Trade Unions, Democracy, etc. are briefly explained. Common terms such as Constituency, Parliament, Prime Minister, Policy, Constitution are defined in the glossary. Illustrations are taken from the new systems of Government in Ghana, Sierra Leone, Cyprus, Nigeria, Kenya, Rhodesia, Tanganyika, Uganda, and from the more experienced South African Republic. The writing is objective and there is much sound advice. "If people want common rights and freedoms they must behave in a democratic way themselves. They must not make plots. They must not beat up people who do not agree with them"..... "If new African Governments want to convince people that the laws they make are good, then they will allow people to oppose them and criticise them openly."

The author is a social anthropologist who has had experience as student, administrator, educationist in a number of the Commonwealth countries of Africa. If translations in a number of African languages were produced at the present low price the effect could be far-reaching and sound.

J.T.D.